

O You Believers! Remain Patient

Time Has Come For Firm Action

Advice For New Converts; Remain Steadfast

Friday Sermon delivered by Hazrat Khalifatul Masih IV on July 28th, 1995 at the Fazl Mosque, London U.K.

After *tashahhuz*, *ta'awwuz* and Surah Fatihah, Huzur recited 46th and 47th verses of the Surah Anfal:

O ye who believe! when you encounter an army, remain firm, and remember Allah much that you may prosper.

And obey Allah and His Messenger and dispute not with one another, lest you falter and your power depart from you. And be steadfast; surely, Allah is with the steadfast.

Advice To Remain Patient

In connection with the names of Allah, the series of sermons which is going on for the past some time, I had advised the Jama'at in my past sermon about patience (*sabr*). It is because the strong bond which the Holy Quran has established between preaching and *sabr*, has no equal. No other divine book has established such strong and absolute link as the

Holy Quran has and dilated on all its aspects. It contains every kind of *sabr* that is required in this regard. The verses, I have just recited are 46th and 47th of Surah Anfal and they explain the same subject.

Now, Allah says,

O ye who believe! when you encounter an army, remain firm, and remember Allah much that you may prosper.

Seemingly, *Qital* (battle) has been discussed here. Battle is also sort of Jihad, but the style adopted here seems to cover every kind of Jihad. It is said that whenever you confront a party, remain firm. The secret of achieving firmness is to remember Allah much so that you may prosper or be successful.

It goes on to say *obey Allah and His Messenger and dispute not with one another* otherwise you will become coward. *And the reputation which has been established will vanish.* Therefore, the remedy is

to be patient. Surely Allah is with the steadfast.

Zikr-i-Ilahi And Obedience Of Allah

As far as *Da'wat ilallah* is concerned, I especially want to mention two things with reference to these verses. Firstly, the secret of perseverance is in *zikr-i-Ilahi* (remembering Allah). Some times strong enemy and Big mouth 'Ulama with evil tongues come in front with evil plans and wicked intentions. Even if *jihad* is not of sword, there is the danger of retreat. Here it is said that if you want to gain strength and courage, the remedy is *remember Allah much that you may prosper*. So the advice is to remember Allah excessively and if you do it, you will prosper indeed.

The second secret of perseverance, unity and strength is to *obey Allah and His Messenger*. It has been advised not to forsake the obedience of Allah and His Messenger. It is admonished not to fight and dis-

pute among yourselves. If you do, there will be hostility amongst your own groups and the result will be that you will show cowardice when you face the enemy. The reputation of your terror known all around will also fade away. Next advice is to remain patient. Patience that is mentioned here is of two kinds. Firstly, be patient in the face of enemy and the second is in matters as a result of which you split. Your mutual relations among yourselves be such that even if some one does any excesses, you should show patience so that your mutual differences may not intensify.

This is because whenever there are differences among heavenly communities, they lose their strength. Instead of combating others, they start fighting among themselves and the logical result is cowardice.

So far as my experience about our Jama'ats is concerned, I have least doubt that wherever, brothers in Jama'ats had differences, the blessings flew away from them. Cowardice crept in them and *Dawat ilallah* ceased completely like a bird who flies away from its nest. Such is the case with *Da'wat ilallah* which departs from their homes. Instead of divine satisfaction they become the target of God's anger.

The topic of *sabr* discussed in this verse, needs special attention. Whenever their differences are investigated, they mention some-

one's faults and wrongs done to them. Similar is the reply of the other party. When communal effort was made to resolve the differences and make peace, their arguments were endless. I have never seen a satisfactory result of their squabbling. Incriminations drag for years. No party is prepared to admit its fault. The success came only when parties acted upon the advice to *obey Allah and His Messenger*.

Time For Firm Action

Sometimes I tell such people that Allah had nominated me as representative of the Holy Prophet (peace be upon him) and request them to forget their differences and forsake them. Wherever the hearts were filled with the sentiments of obedience and the love of Allah was so overwhelming that it became impossible for them to refuse, they forgot their differences and became united once again.

Therefore, each part of the verse has close relation with every other part of the verse. Unity can not be achieved without the obedience to Allah and His messenger. You can not achieve that unity without which you can never fight against some one other than Allah. This is the evil that has become the misfortune of some Jama'ats. Despite the advice for years, their bickering does not come to an end. But for the past some time, I have decided that if I am forced to sever a part of them I shall not hesitate. It is because

time has come that by the grace of God, *Dawat ilallah* is advancing so magnificently that the countries of the world are being revolutionized.

For how long can we tolerate the collective loss of the whole Jama'at at that their hearts do not break by excommunicating them from the Jama'at. Their friends may not tumble due to this punitive action. Therefore, this is the last warning to them. I have already taken some steps in this direction and I know that this weighs on my heart. At other places only that Jama'at will remain with us which is one and united. Now, the representatives of the Jama'at will make final decisions. If they are wrong, it will be up to God Almighty that He consoles the oppressed. It is God alone Who has an eye on the hearts how the decisions were made and with what intentions. We shall take firm action, whether the differences are settled or not.

Then the decisions will be in the hands of God but in the world, just for the sake of unity and to make the Jama'at a single entity, we shall have to finish our differences which is the admonition in this verse. I would like to repeat that it is not possible without patience.

Regarding decisions, even if you want to submit and are ready to obey, often the heart aches. He who understands and is sure that such and such person did some

wrong to him and the representative of the organization came and decided in his favour and that is why he (the oppressed one) is under pressure to bow down before the oppressor and offer a hand of peace and truce, is really painful. Put yourself in his shoes, and you will realize that it is a great trial for him who deems himself on truth till the end.

But Allah wants us to show patience which is the remedy. He who shows patience for the sake of Allah, his reward is also with Him. Therefore this is not a losing deal even if one feels ashamed before his tribe or before the world. But if his bowing down is for the sake of Allah, then He will reward him so much that his future generations will not be able to gather the whole reward. So, remember that the pleasure of God is in patience, and stick to this path.

Patience For Da' ee Ilallah

Now, the second verse I have selected for today's sermon is from Surah Al-Mu'minoon verse 110-112 which is as follows:

"There was a party from among my servants who said, 'Our lord, we believe; forgive us therefore, our sins, and have mercy on us; for Thou art the Best of those who show mercy.'

"But you made them a laughing-stock until they became the cause of your forgetting My re-

membrance while you continued laughing at them.

"I have rewarded them this day for their steadfastness so that they alone have triumphed."

Therefore, *sabr* is also essential for those who are doing the task of Da' wat ilallah. *Sabr* is needed for its preparation and those who are benefited from Da' wat ilallah are also benefited from heavenly blessings if they practise it. If their material and physical exertion and making efforts for the sake of God are devoid of *sabr*, they are deprived of its fruits.

Advice For New Comers

Therefore, this is a counsel for the newcomers as well because every new convert who responds to Allah's call, undergoes a mandatory period of trials. This is a divine destiny that with the spread of Da' wat ilallah, trials also spread. Some times, they will see fire in front of them and pass through it and then they will reach the paradise.

In this condition, what are the means which they may adopt that they may achieve this lofty goal. For this, Allah says: *I have rewarded them this day for their steadfastness.* Therefore, this is the divine destiny that these are the people who will surely succeed.

Allah has mentioned about the sacrifices and trials in the first verses that I recited. But they spent the whole period continu-

ously while offering prayers and seeking Allah's grace and His mercy. They were the people who were persecuted. As they kept on supplicating and seeking mercy from Him, Allah granted them capability for *sabr*. Allah says that out of my devotees, there was a party who said that Allah is our Lord and we have believed thinking Him as our Lord and trusting in Him and rejecting His partners. We have accepted the offer of *eeman*. Therefore, O our Lord forgive us and have mercy on us, as You are the best of those Who show mercy.

Our New Converts - Monuments Of Prestige

Here, for the new comers, seeking forgiveness is for their past sins. Seeking mercy is from those cruelties which their enemy is perpetrating on them. Mercy can not be expected from the enemy. He will keep on persecuting, and in face of these cruelties, mercy is sought from Allah. There is another wisdom in it that when new comers pass through the furnace of these afflictions, they should not seek mercy from human beings but they should beg from Him Whom they made their Lord and for Whom they believed. This is worth mentioning in these conditions because, especially in Pakistan, whenever someone accepts Ahmadiyyat, a period of unending persecution starts for him.

He is tested with all kinds of trials and tribulations. His own kith and kin abandon him. His friends

become his enemies so much so that some times his own siblings become his blood thirsty foes. They think that by converting to Ahmadiyyat, he has disgraced them. For their worldly name they are prepared to tear their own son.

These are the misfortunes through which some people have to pass. Many became paupers, turned out of their own homes, deprived of their properties. Despite all this, by the grace of God, they do not go and beg from any one. Even if they mention their woes, it is not for the sake of any greed or worldly aid. It has happened many a time that a new convert wrote to me and informed of his woeful circumstance. In spite of the fact that he had not sought any aid from me, I immediately wrote to the concerned Jama'at to contact him and provide him all necessary help he needed.

I promptly received the reply that he has told them that he will try himself to stand on his own feet and will try to sustain whatever was available to him. He needs no worldly help from any one and will not accept any such aid. Therefore, such people are highly respectable and honourable. They are the ones who are granted honour from God. They bow only before God and not any one else. They feel shy even to beg from his own friends and companions. For them Allah says: *I have rewarded them this day for their steadfastness.* This is the party who succeed and overpower.

Therefore, if the Da'ee ilallh keeps such people grinding from the very beginning that from now on God for Whom they have accepted true guidance, is responsible for them and they should not look towards any one else, and then if some one gets ready to pledge allegiance, for him Allah says that this is the party who are going to succeed and overpower.

Such are the people who pledge allegiance and bring others in the fold of Ahmadiyyat in large numbers and change their surroundings. I have a number of such examples before me. In the beginning they suffered a lot but remained steadfast. But after some time, Allah started changing their circumstances. I received a letter just two days ago in which it was written that a young man took *bai'at* as a result of which he was beaten and persecuted. He was locked up in a room and when he got out, even then he suffered a lot. He had to do labour jobs but he exhibited patience.

At last his mother took pity on him. She called him to her and saw his changed condition. She saw that he meticulously observed five daily *namaz*, says *tahajjud* also. Then she called her other children and asked them to look at him and see that his whole atmosphere had undergone a tremendous change. After all why they were exhibiting so much animosity against him. He was far better than before. As a result of

this, the whole family accepted Ahmadiyyat.

This is the explanation of the verse *they alone have triumphed* which will be experienced in the next world, but is exhibited in this world as well. These are the people who have admirable capabilities. Their personalities have been made to triumph. Therefore, when you do *da'wat ilallah*, make such humble devotees of God, whose heads are always bowed before God Almighty. They should never bow before any one else. These are the people who always succeed.

Further Allah says in Surah Al-Nahl verse 111: *Then, surely, thy Lord - to those who fled their homes after they had been persecuted.* Then there are such people who fled their homes after they were persecuted and were roasted in calamities. One meaning of *Fotinoos*, (persecuted) also means to roast in the fire and put into trials. As a result of persecution, they fled their homes or migrated from their homes.

But migration from what towards what? They migrated from destiny of Allah towards destiny of Allah. They did not abandon due to which they had to undergo trials. This is a wonderful subject. Allah says that those who migrate in My way, do not abandon those characteristics due to which they were persecuted. Therefore, despite their migration, they can not be called chicken hearted. They continue to repeat those deeds

even after migration due to which they were earlier put to trials.

Further it is said, *And then they struggled hard in the cause of Allah and remained steadfast.* They were driven out of their homes but after these calamities they again started the work of Dawat ilallah and did not refrain from it even for a moment. Then it goes on to say: *After that thy Lord is Most Forgiving, Merciful.* The discussion of *After that* is also wonderful. Allah is surely Most Forgiving and Merciful. But there are some immigrants who abandon their virtuous qualities also due to which people had become their enemy. This promise is not for them that Allah will be the *Most Forgiving and Merciful*. This is the promise for those who migrate due to persecution but they do not abandon those deeds due to which they were persecuted and had to migrate for the sake of Allah.

Immigrants After Persecution

Therefore, whenever I see such immigrants who have come from Pakistan and have settled in Germany or England or other countries and are still busy in doing *tabligh* like before, then this verse forces me to send *salaam* to them. My love leaps in my heart for them and says that O you the blessed people, you are the ones about whom mention has been made in the Holy Quran. You were persecuted due to preaching and having tasted those calamities,

you again started the same work of preaching after your migration.

Your reward is with Allah and He will never abandon you. They are those who have exhibited steadfastness and their patience is accepted by God Almighty. Allah puts His loving look on them. It is said that when they repeat their deeds, Allah shows his love for them. Their sins are pardoned. They deserve such mercy that will be repeated time after time. Because *Raheem* is the Being Who takes mercy and repeats it again and again.

What a wonderful ending which is achieved due to patience. Here *sabr* means to stick to virtuous deeds. The Holy Prophet explained the meanings of *sabr* that it does not mean to remain steadfast on misfortunes; it means to stick to virtues. A virtue when started should never be abandoned.

Then it is said in verse 121 of Surah *Al-Imran* where the subject of *sabr* is demonstrated in another way. It is said:

If anything good befall you, it grieves them; and if an evil befall you, they rejoice thereat. But if you be steadfast and righteous, their designs will not harm you at all, surely. Allah encompasses all that they do.

You have believed on a divine messenger and for this you will be persecuted and are being persecuted. Except this, they see no

other fault in you. Their spite against you has reached the level that if some good comes to you, it distresses them. Therefore, whether you do *tabligh* or not, you can not go out of the circle of their animosity except that Allah stops blessing you. Would you like to be deprived of divine graces merely to escape their enmity and Allah stops showering His mercy in future. That will never be.

Then, it is said that whatever good comes to you from God Almighty, or He grants you His blessings, agonizes them. But if you are distressed emotionally or physically, it pleases them. Here, one thing is worth mentioning that the word *hasanatun* as well as *sayyiatun* have vast meaning. The latter does not merely mean that you receive mere physical pain or suffer financial loss or loss of life. This means getting bad habits also. If you turn away from virtues and fall victim to corruption, they will feel happy.

Your Enemy's Cherished Desire

Therefore, there is great lesson for the immigrants as well as non-immigrants who have passed through hostile circumstances. You have adopted a way only for the sake of God due to which God's graces will descend on you. But every grace will incite your enemy to hurt you all the more. At every blessing their enmity is augmented. They will wish that you turn wicked and evil may

overpower you. You may also acquire the weaknesses once again they have accumulated. Even if you are hurt inadvertently becomes the source of happiness for them.

What is the remedy? Allah says, *if you be steadfast and righteous*. But in what way? Here there are two aspects which needs elaborate explanation. Here the promise is *their designs will not harm you at all surely*. Therefore, none of their conspiracy or plan and scheme will hurt you. Thus this issue is very significant. What should we do while sitting like the tongue amidst the teeth of the enemies and remain unscathed. You may have noticed that our own teeth sometimes bite the tongue inadvertently. But if it is surrounded by the teeth of the enemy, then to come out safe, seems quite demanding. Here Allah says that He will tell you a strategy and that is to remain *steadfast and be righteous*. Secondly always fear Allah and not any one other than Him. The condition is that in such circumstances remaining steadfast adopt precautionary measures. It is not that you be afraid of the enemy but fearing Allah alone. And if you do so, then there is the divine promise: *Allah encompasses all that they do*. This means that none of their design and conspiracy will harm you.

This is because Allah has circumscribed all their actions. Whatever evil deeds are spread around them are surrounded by Allah. Until, Allah does not permit any harm

to reach any one, it is impossible that their evil design jumps itself over others and attacks them. Therefore, due to this divine circle which Allah has drawn for your sake, you will remain immune from their evil. But for this you will have to remain steadfast and righteous.

This is a fact that if you look all around, you will see that Allah has circumscribed their designs. Otherwise they want much more. The enmity is simmering in their heart. They are living in a sort of hell. They are continuously plotting against Ahmadiyyat. Despite this, their evil does not jump out of the pot. If it comes out, it is not very much and creates little bit trial. There is a wisdom in it. Keeping this in view, Allah says that you will not suffer real harm. *Shai'an* does not mean no harm or you will not be harmed at all. If these meanings are taken, then the whole history of Islam becomes meaningless.

There was none more steadfast and righteous than the Holy Prophet (peace be upon him). Despite this, he had to undergo afflictions. If there are no afflictions, then *sabr* has no meaning. This word shows that there will come some afflictions. Therefore, the words *their designs will not harm you at all* mean that they will not be successful in ruining your goal. None of their evil designs will stop you from treading the wonderful ways you are treading. It will not be able to stop

your steps and you will be constantly moving ahead.

The afflictions you will receive will look insignificant in front of the rewards you will be given. They will be mere pin pricks. This is what we see in the early history of Islam. The Holy Prophet (peace be upon him) and his devotees exhibited wonderful models of steadfastness and remained extremely virtuous with patience. The great campaign that was continuing with the Holy Quran, the lesser *jihad* was also going on simultaneously. It was going on through the *tarbiyyat* of self also. Thus this campaign had encompassed all the circles of human life. In this they exhibited steadfastness and remained righteous.

As a result of them the afflictions they received are insignificant as compared to the divine graces. If you compare them, you will find that a billionaire has suffered loss of a few thousands. No doubt it is a loss, but it is not so big that he dies due to that loss of a couple of thousands. May be he might have lost a billion, but he finds that a thousand made no difference at all.

Therefore, this is their psychological condition that is narrated here. This does not mean that you will not get any affliction. If there had not been any affliction, there would not have been mention of steadfastness. Therefore, such interpretation of the Holy Quran should be done, which applies to

the life of the Holy Prophet (peace be upon him) and his companions and is not contrary to it.

Therefore, exhibit steadfastness in this sense and remain righteous. The graces of Allah on those who are surrounded by enemies, are increasing the bitterness of the opponents. Every affliction that reaches you or every vice that you permit to enter in you makes them happy. Therefore, with prayers and seeking forgiveness, if you will adopt the way of steadfastness and righteousness, Allah says that you will feel that no affliction has come to you. Allah will keep your enemy encompassed in His circle. Their enmity will not automatically jump out of that circle and harm you really and deeply.

Meaning Of Retaliation

Then Allah says that if you have to encounter, then what should be your attitude. If some times, you retaliate because you could not be patient then the advice is: *And if you desire to punish the oppressors, then punish them to the extent to which you have been wronged*; If you have to punish the oppressors, then punish them equitably as much as you have been wronged. *But if you show patience, then, surely, that is best for those who are patient.* Thus, some times, some young men continuously suffer persecution for a long time, then their patience breaks down and they start retaliating. I receive the news when the incident had happened. Then, I have to pray

especially that due to their unwise hasty action and impatience, Allah protect other innocent Ahmadis.

One damaging result of acting impatiently is that he who has acted according to his heart's desire by acting rashly, is satisfied. But its revenge is some times taken from those innocent, helpless isolated Ahmadis surrounded by hostile enemies.

Therefore, Allah says that show patience as it is always better. But if at times, one is compelled, then only so much punishment should be inflicted as much as one is wronged. Its one advantage is that the society which is well aware of the situation, starts talking that he has acted rashly but he was also maltreated by the other party. He did not go beyond limits while taking revenge. Then a sympathetic circle is created around him. Voices are raised in his favour because he remained just. I have received such cases in the past. I mean to say that it is not some thing hypothetical. Sometimes some young man committed a mistake but did not go beyond limits. But others interfered, and stopped the spreading of the mischief. The thing to remember perpetually, is *but if you show patience, then surely that is best for those who are patient.*

After this statement, the subject reaches its climax. Allah addressing the Holy Prophet (peace be upon him) says, O Mohammad, be steadfast. Now the question

arises whether a time came upon the Holy Prophet also when Allah had to tell him that he should remain patient. If someone translates this word as such, it is completely wrong because the verse further explains itself. By translating the verse wrongly, your eye will not be able to see the pearls of wisdom lying hidden ahead and you will not be able to perceive them.

The Holy Prophet was born with patience. It was fused in his very nature in his very early age. He had to undergo through very painful circumstances. He did not see even the face of his father as he was a posthumous child and was born without the love of his father. The grief of mother was such that when he reached the age of realization of the feelings of love, she also passed away. Then came the grand father who brought him up. But he also passed away while he was still a child. Then he was raised to a status due to which he was deprived of all the sympathies of the family and tribe. All kith and kin became his enemies. He was himself tested personally for patience because the companions who loved him were loved far more by the Holy Prophet. He had to endure the calamities of his companions also.

Some companions informed him about their certain lapses. But they hardly knew that he loves them more than themselves. Then sons were born to him and one passed after another and the en-

enemy sneered and taunted him that he was *abtar* (without a male issue). On the one hand, was a loving nature suffering the loss of his sons and on the other he had to listen to the taunting of his enemies of being without a male issue. But continuous *sabr* (patience) without complaining, for the sake of God he tolerated all these afflictions. So much so that while passing through a graveyard, he saw a woman crying and wailing on the grave of her dead son. He asked her to have patience. She did not know who was talking to her and she retorted, "Whose son dies only he/she knows the anguish of his departure".

She knew not that son after son of the Holy Prophet died but he did not mention this to her. When he had left the place, someone told her to whom she had talked. When she learned that he was the Prophet of Allah, she ran to him and said, "O Messenger of Allah! I shall be patient". He replied, "Time of patience is when grief is at its peak". The Holy Prophet went through all this grief and exhibited patience at the death of every son. Had this incident not been preserved by history, we would not have known as to how he tolerated the grief of the death of passing away of his sons. But he showed patience for the sake of Allah.

Therefore, in this verse i.e. *endure thou with patience* does not mean what some people think. It is as if, Allah is telling the Holy Prophet

that you all be steadfast and bear all these trials with patience. This is surely not the meaning of this verse. It is because, right after this, Allah says: *verily thy patience is possible only with the help of Allah*. Allah says We are telling you to be patient whereas Allah knows that all his patience is for the sake of Allah. He has already been living all his life in patience. Then on whom is this patience? Allah says: *And grieve not for them, nor feel distressed because of their plots*. You already show patience on all your griefs, but now you are grieving for them who are to be chastised with divine punishment and whose tragic end you are awaiting.

This is another kind of *patience* which is being discussed. It is said that you should remain patient by seeing their painful swan song and do not feel so much sorrow that you devastate your own life. Therefore, the subject of *sabr* (patience) has gone sky high by saying, "O Mohammad, have patience". Allah says, that He knows that you are patient for the sake of God. But the problem is that you are so kind and merciful that you are distressed for the sake of others and feel anguish for them. Here the words *wa la tahzan* (and grieve not for them) is not an order. It is the expression of love that Allah knows your grief. Had it been an order, he would have forsaken this grief.

He was constantly pining in this grief. His hair turned grey and he said that time had not turned

them white. They had turned grey when he read the tragic end of the communities mentioned in *Surah Hud* on whom the wrath of Allah had come.

This *sabr* (patience) of the Holy Prophet (peace be upon him) is on the grief of chastisement of those who are to come later and are to be punished for the enmity against him about which mention has been made. Therefore, topic of this *sabr* is quite different which the world had not seen earlier. Now if you connect this *sabr* with that of Ishmael, then this subject becomes whole. The Holy Prophet Mohammad (peace be upon him) who exhibited the extreme *sabr* was made the greatest Da'ee ilallah and the kindest person.

***Sabr* Needed In Preaching**

In the job of preaching *sabr* is needed so that you may be immune from the mischief of the enemy and divine punishment. The love of Allah may construct ramparts around you for your protection. This is not only for this purpose, but because this is the *sabr* of Mohammad, the Messenger of Allah which contains with it the sentiments of kindness and not of outrage. This is the *sabr* of Mohammad the Messenger of Allah, which distinguishes itself from other *sabrs*.

Otherwise in normal circumstances, someone said some thing bitter, slapped on the face, vitu-

perated, or threw some rocks. As a result of this, the victim is boiling with rage, yet he is patient. Sometimes, *sabr* is the mark of cowardice which is no *sabr* and it is not the *sabr* of a *Mu'min*. But sometimes, it is for the sake of Allah or for the sake of his persecuted brethren. He knows that if he said or did something which will be unwise, then maybe I may have my revenge, but what will happen to my helpless, disabled and defenceless brothers who will suffer revenge for my sake. He who shows patience of this sort is also *sabr* for the sake of Allah.

Therefore, the subject of *sabr* is concerned with suppressing of rage also. But it concerns with mercy too. Man shows *sabr* as a result of extreme kindness. As a result of *sabr*, he knows that these people are oppressors and Allah's chastisement will fall upon them. If a man is in rage, he may say, "Go to hell, you will be punished for what you are doing to me". But a merciful man never shows this reaction; he shows patience and thinks that he has been patient, but Allah will take revenge. When he thinks like this, his heart melts with mercy and he says that he had come to save them and not to destroy them.

This is the subject that has been mentioned in connection with the Holy Prophet (peace be upon him). That is why the greatest man to show this kind of *sabr* became *Rahmatul lil 'Aalameen*. Rather he was *Rahmatul lil 'Aalameen*, that his *sabr* was

deemed worthy of its cause. He was sad for the grief of the whole humanity and Allah advised him to be patient.

This is the kind of *sabr* which reaches its climax. For this kind of *saabir* (patient) messenger, preparation was made in the desert of Arabia long ago. Allah preserved that model of *sabr* of the progenitor, in whose line he was to be born, which is unique and one pays great homage to him. We salute him even today from the depths of our heart and soul. We pray for him that may Allah bless him always. Even today, the memories of his *sabr* are revived every year on the occasion of Hajj and they are being spread and scattered all over the world. It is because it was the real *sabr*. It was that *sabr* as a result of which that great man was to be born who was to stand on *sabr-i-'azeem* (great patience) and lifting it up, he was to be raised to its zenith.

Now, I would be completing my sermon with reference to Hazrat Ishmael. Allah says:

And when he was old enough to work with him, he said, 'O my dear son, I have seen in a dream that I am slaughtering thee. So consider, what thou thinkest of it'

So, when Ismael was big enough to run and roam, and he was becoming the helper of his father, then Abraham mentioned to him his vision in which he saw that he was slaughtering his child. He

asked him what he thought about that dream. The son replied,

"O my father, do as thou art commanded; thou wilt find me, if Allah please, of those who are patient."

To exhibit *sabr* in front of the enemy is something else. But when one is given the choice to do something or not to do is something else. If you like, this knife will never cut your throat. Now, the choice is yours. Are you ready for the sake of Allah, what is going to happen to you? Hazrat Ismael said, O my father, I am absolutely ready and you may do what you have been commanded. You will find me of the patient.

This was the grand model of *sabr* in whose line, the *sabr* of Hazrat Mohammad (peace be upon him) has come up. It matured so much that as compared to this *sabr*, that *sabr* looks quite trivial. His *sabr* was transformed in the lives of his companions. Then it was not one Ismael, but hundreds of thousands of Ismaels were born in his Ummah. Therefore, you also belong to his Ummah. Your Dawat ilallah will also succeed as a result of the *sunnah* of Mohammad (peace be upon him). Adopt the *sabr* of Hazrat Mohammad Mustafa and of Hazrat Ismael (peace be upon them) and you will always go on making progress. No design of your enemy will succeed in harming you at all.

Whatever harm it will do, you will be granted strength to make such sacrifices that you will see this scenario of pain from a high altitude and laugh saying, "Was it a pain? May Allah grant us patience. May Allah grant us sweet fruits of this patience. We may go on producing one Ismael after another in our generations." May Allah do so.

wrong to him and the representative of the organization came and decided in his favour and that is why he (the oppressed one) is under pressure to bow down before the oppressor and offer a hand of peace and truce, is really painful. Put yourself in his shoes, and you will realize that it is a great trial for him who deems himself on truth till the end.

But Allah wants us to show patience which is the remedy. He who shows patience for the sake of Allah, his reward is also with Him. Therefore this is not a losing deal even if one feels ashamed before his tribe or before the world. But if his bowing down is for the sake of Allah, then He will reward him so much that his future generations will not be able to gather the whole reward. So, remember that the pleasure of God is in patience, and stick to this path.

Patience For Da' ee Ilallah

Now, the second verse I have selected for today's sermon is from Surah Al-Mu'minoon verse 110-112 which is as follows:

"There was a party from among my servants who said, 'Our lord, we believe; forgive us therefore, our sins, and have mercy on us; for Thou art the Best of those who show mercy.'

"But you made them a laughing-stock until they became the cause of your forgetting My re-

embrance while you continued laughing at them.

"I have rewarded them this day for their steadfastness so that they alone have triumphed."

Therefore, *sabr* is also essential for those who are doing the task of Da' wat ilallah. *Sabr* is needed for its preparation and those who are benefited from Da' wat ilallah are also benefited from heavenly blessings if they practise it. If their material and physical exertion and making efforts for the sake of God are devoid of *sabr*, they are deprived of its fruits.

Advice For New Comers

Therefore, this is a counsel for the newcomers as well because every new convert who responds to Allah's call, undergoes a mandatory period of trials. This is a divine destiny that with the spread of Da' wat ilallah, trials also spread. Some times, they will see fire in front of them and pass through it and then they will reach the paradise.

In this condition, what are the means which they may adopt that they may achieve this lofty goal. For this, Allah says: *I have rewarded them this day for their steadfastness.* Therefore, this is the divine destiny that these are the people who will surely succeed.

Allah has mentioned about the sacrifices and trials in the first verses that I recited. But they spent the whole period continu-

ously while offering prayers and seeking Allah's grace and His mercy. They were the people who were persecuted. As they kept on supplicating and seeking mercy from Him, Allah granted them capability for *sabr*. Allah says that out of my devotees, there was a party who said that Allah is our Lord and we have believed thinking Him as our Lord and trusting in Him and rejecting His partners. We have accepted the offer of *eeman*. Therefore, O our Lord forgive us and have mercy on us, as You are the best of those Who show mercy.

Our New Converts - Monuments Of Prestige

Here, for the new comers, seeking forgiveness is for their past sins. Seeking mercy is from those cruelties which their enemy is perpetrating on them. Mercy can not be expected from the enemy. He will keep on persecuting, and in face of these cruelties, mercy is sought from Allah. There is another wisdom in it that when new comers pass through the furnace of these afflictions, they should not seek mercy from human beings but they should beg from Him Whom they made their Lord and for Whom they believed. This is worth mentioning in these conditions because, especially in Pakistan, whenever someone accepts Ahmadiyyat, a period of unending persecution starts for him.

He is tested with all kinds of trials and tribulations. His own kith and kin abandon him. His friends

Whatever harm it will do, you will be granted strength to make such sacrifices that you will see this scenario of pain from a high altitude and laugh saying, "Was it a pain? May Allah grant us patience. May Allah grant us sweet fruits of this patience. We may go on producing one Ismaeel after another in our generations." May Allah do so.